

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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A WORD WITH OUR OPPONENTS.

(Extract from the Seer.)

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosal, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practised the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah, with one tremendous onslaught—curses, denunciations, and ridicule, are poured out like a flood upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war where is the editor or minister that can brandish the sword of truth against that which he condemns? Where

is the theological Goliath of modern Christendom that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this "awful delusion" as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will tell you, Mr. Statesman, there are many tens of thousands of honest, upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "bare-faced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is ano-

ther—they reason within themselves, that if "Mormonism" is such a "base imposition," why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying "Beware of Mormonism!" "Beware of that soul-destroying imposition!" "Beware of the wicked, beastly, licentious Mormons!" "Beware of Mormon Polygamy!!!" The Mormons of Utah are Polygamists!!!" "O awful!" "O horrible!" "O abominable!" "Who could have believed it!" "Cannot Gen. Pierce do something to put a stop to this dreadful evil!" "To avert the calamities of civil war the Mormons should be made to obey the laws!" Such are the arguments, Mr. Statesman, that wise and candid men hear against the so-called delusion. They again reflect if "Mormonism" is really such a dreadful delusion, and if a plurality of wives is, indeed, so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-Day Saints, without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheels of "Mormonism," we advise them to try another plan. You have found that evil epithets and the cry of imposture, have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose "Mormonism" scripturally; let them, for once, prove to the world that the doctrines of the Latter Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile

reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth to believe a thing to be true or untrue because long-established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter Day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain

gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the Gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened; at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the "Mormons" from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people *en masse* will be converted.

But "the people of Utah should be made to obey the laws in order to avert the calamities of civil war." We hope that priests and editors will not marshal the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under Heaven, give them one chance of repentance and reformation, by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah Territory they have transgressed. If it be contrary to the laws of the United States for the citizens of Utah

to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon that subject. And as for the laws of the individual states and other territories, Utah is not aware that she is amenable to them. Each state and territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court, appointed for that territory, take cognizance of the same, and punish her citizens by law. This will "avert the calamities of civil war" which editors and religious bigots are so fearful of. We ask the citizens of the Northern states, if their state laws authorize them to regulate the policy of the Southern States in regard to slavery? Have they the right to say that the Southern States must and shall abolish slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any state of this Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she choose to adopt slavery in her midst, the organic law of the Territory gives her the privilege; if she choose to practise a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she choose to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the flag, and the fire: such a government

would enable them to effectually demolish all delusions and heretical opinions by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresis-

tible logic the poor "Mormons" would stand no chance at all: they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

The school closed, the last week in March, to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment.

Sunday, March 29th, I preached about three hours, at Huntsburgh—where Wm. E. McLellan had been holding a public discussion, on a challenge from J. M. Tracy, a Campbellite preacher, the two days previous, on the divinity of the Book of Mormon—at the close of which two were baptized; and on Monday, four more came forward for baptism.

April 3rd and 4th, a Conference of the Saints was held at Freedom, New York, Sidney Rigdon presiding.

Fifteen Branches of the Church were represented; five of which had not been previously represented at any Conference, numbering about fifty members.

Elder Chester L. Heath, of Avon, was expelled from the Church, for breach of covenant, and not observing the Word of Wisdom.

WARREN A. COWDERY, Clerk.

[The following is the copy of a letter from certain members of the Irvingite church (so called) in England, presented to certain Elders of the Church of Latter-day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant, and preacher of that Church.]

To the Saints of the Most High:—

Dear Brethren in the Lord,—At a Council of the Pastors of our Church, held March 28th, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers brought here by a merchant from New York, he should have, as he desired, the sanction of the Council, and if it pleased the Lord, His approval. The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New

World, as well as here. O, may our faith increase that he may have Evangelists, Apostles, and Prophets, filled with the power of the Spirit, and performing His will in destroying the works of darkness.

The Rev. Mr. Hewitt was professor of mathematics in Rotherham Independent Seminary, and four years pastor of Barnsly Independent Church. He commenced preaching the doctrines we taught, about two years since, and was excommunicated. Many of his flock followed him, so that he was eventually installed in the same Church, and the Lord's work prospered. As he is a living epistle, you will have, if all be well, a full explanation. Many will follow, should he approve of the country, &c., who will help the cause, because the Lord hath favoured them with this world's goods. We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for He would be with us. Praise the Lord.

The time is at hand when distance shall be no barrier between us; but when, on the wings of love, Jehovah's messages shall be communicated by His Saints. The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies; they shall, unless they repent, be cast down by the Lord of Hosts. The workers of iniquity have been used by the Prince of darkness to play the counterfeit; but discernment has been given to us, that they were immediately put to shame, by being detected, so that the flock never suffered as yet by them.

Grace, mercy, and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord. Amen.

I am, dear sir,

Your brother in the Gospel,

THOMAS SHAW.

Barnsly, April 21, 1835.

[One object, and only one, has induced

us to lay the foregoing letter from England, before our readers; and that is the good of the cause of God. It might have remained in our possession, perhaps for years, in silence, had it not been for circumstances, which we will briefly mention hereafter.]

On the 28th of April, the Twelve Apostles, and the Seventy who had been chosen, assembled in the Temple, (although unfinished) with a numerous concourse of people, to receive their charge and instructions from President Joseph Smith, jun., relative to their mission and duties. The congregation being assembled, Elder Orson Pratt arrived from the south part of the state, making our numbers complete, Elder Thomas B. Marsh having arrived the day previous.

28th. The Twelve met this afternoon at the School Room, for the purpose of prayer and consultation. Elder David W. Patten opened the meeting by prayer.

Motioned and carried, that when any member of the Council wishes to speak, he shall arise and stand upon his feet.

Elder McLellan read the commandment given concerning the choosing of the Twelve; when it was voted that we each forgive one another every wrong that has existed among us, and that from henceforth each one of the Twelve love his brother as himself, in temporal as well as in spiritual things, always inquiring into each other's welfare.

Decided that the Twelve be ready and start on their mission from Elder Johnson's tavern, on Monday at two o'clock A.M., May 4th.

Elder B. Young then closed by prayer.

ORSON HYDE, } Clerks.
W. E. McLELLIN, }

May 2nd. A grand Council was held in Kirtland, composed of the following officers of the Church, viz.:—Presidents Joseph Smith, jun., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, sen., and Hyrum Smith, with the Council of the Twelve Apostles, Bishop Partridge and Council, Bishop Whitney and Council, and some of the Seventy, with their Presidents, viz., Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, and Levi Hancock; and many Elders from different parts; President Joseph Smith, jun., presiding.

After the Conference was opened, and the Twelve had taken their seats, President Joseph Smith, jun., said that it would be the duty of the Twelve, when in Council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first Council, the next oldest in the second, and so on until the youngest had

presided; and then begin at the oldest again, &c.

The Twelve then took their seats according to age, as follows:—Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellan, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

No official member of the Church has authority to go into any Branch thereof, and ordain any minister for that Church, unless it is by the voice of that Branch. No Elder has authority to go into any Branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch. If the first Seventy are all employed, and there is a call for more labourers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other Seventy and send them forth to labour in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The Seventy are not to attend the Conferences of the Twelve, unless they are called upon or requested so to do by the Twelve. The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

Elder Henry Herriman was ordained one of the Seventy.

The circumstances of the Presidents of the Seventy were severally considered, relative to their travelling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the Twelve, when the Lord opens the

way. Twenty-seven of the Seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the President of the Seventy, as the Lord opens the way.

After an adjournment of one hour, the Council re-assembled.

Ezra Thayer was suspended as an Elder and member, until investigation could be had before the Bishop's court, complaint having been preferred against him by Oliver Granger.

Lorenzo Barnes was ordained one of the Seventy; also Henry Benner, Michael Grif, fiths, Royal Barney, and Lebbeus T. Coon, who, together with twenty others, were called upon to hold themselves in readiness to travel when circumstances permit.

The Elders of Kirtland and its vicinity were then called upon, or their circumstances considered; and their names being enrolled, President Joseph Smith, jun., arose with the lists in his hand, and made some very appropriate remarks, relative to the deliverance of Zion; and, so much of the authority of the Church being present, moved that we never give up the struggle for Zion, even until death, or until Zion is redeemed.

The vote was unanimous, and with deep feeling.

Voted, that all the Elders of the Church are bound to travel in the world to preach the Gospel, with all their might, mind, and strength, when their circumstances will admit of it; and that the door is now opened.

Voted, that Elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the Gospel to the remnants of Joseph, the door to be opened by Elder Brigham Young; and this will open the door to the whole house of Joseph.

Voted, that when another Seventy is required, the Presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the Church.

Voted, that whenever the labour of other Seventy is required, they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, and be set apart and ordained by the direction of the Presidency of the Church in Kirtland.

WM. E. McLELLIN, Clerk.

The Twelve left Kirtland this morning, and embarked on board the steamer *Sandusky*, at Fairport, and landed at Dunkirk, New York, 5 o'clock, P.M.; and after preaching in those regions a few days, met in Conference at Westfield, May 9th, according to previous appointment; the Church being

present, and Thomas B. Marsh, the oldest of the Quorum, presiding.

The following items were suggested for the consideration of the Council.

1st. Resolved:—That the limits of this Conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as Lodi, embracing the Branches of Westfield, Silver creek, Perrysburgh, and Lavona, to be called the "Westfield Conference."

2nd. Inquire into the standing of all the Elders within the bounds of this Conference.

3rd. Inquire into the manner of their teaching, doctrines, &c.

4th. Inquire into the teaching, conduct, and faithfulness of all travelling Elders who have recently laboured within the bounds of this Conference.

5th. Hear a representation of the several Branches of the Church.

On investigation, the standing and teaching of the Elders present met the approbation of the Council, except the teaching of Elder Joseph Rose, which was that "the Jewish church was the sun, and the Gentile church was the moon, &c.; when the Jewish church was scattered, the sun was darkened; and when the Gentile church is cut off, the moon will be turned to blood;" also some things relative to the apocalyptic beast with seven heads and ten horns, &c.

He was shown his error, and willingly made a humble confession.

The faithfulness of all the travelling Elders was found to be good.

The members of the Westfield Branch were represented in good standing, with a difficulty on the minds of some, relative to the baptism of brother Lloyd L. Lewis, inasmuch as he was baptized by a travelling Elder, without the Church being called together to know if they would receive him to fellowship.

The Council decided that if there was a fault, it was in the administrator, and not in the candidate. This Branch numbered seventy-five.

The Lavona Branch, twenty in good standing, but low in spirit in consequence of a neglect to keep the "Word of Wisdom."

After further instructions on general principles, the Conference adjourned until 8 o'clock, A.M., Monday evening, May 11th.

Sunday, 10. Elders Marsh and Patten preached to an attentive congregation of about five hundred; after Sacrament, five persons desired baptism, which was attended to by Elder McLellan.

May 11th. Conference met pursuant to adjournment.

Resolved unanimously:—That this Conference go to, immediately, and appoint their "wise men," and gather up their riches, and

send them to Zion to purchase land according to previous commandment, that all things be prepared before them in order to their gathering.

Much was said to the Conference upon these important things; and they covenanted before the Lord, that they would be strict to attend to our teaching.

After preaching by Elder Young at three

(To be continued.)

o'clock, P.M., and the farewell exhortation of the Twelve, seven individuals were baptized by Elder Hyde, who were confirmed in the evening. And after laying hands on many sick, who obtained relief, adjourned to the 22nd instant, to meet in Freedom, New York.

ORSON HYDE, Clerk.

THE WRONGS OF WOMEN.

For a long time past, the public mind has been shocked and disgusted by what appears to be the increasing tendency of men, in the lower classes of life, to treat their wives with a brutality that is shameful to manhood, and intolerable to society. It is scarcely possible in the present day to take up a public journal, without being struck with amazement and horror, at the narrative of some cruel and ruffianly outrage perpetrated upon individuals of the weaker sex by persons whom one blushes to call Englishmen. Whilst we are priding ourselves upon the rapid march of civilization amongst all ranks of our community, we seem, as relates to offences of this nature, to be receding from it even to a greater distance than the rudest and most barbarous savages. In this boasted land of ours—where the domestic affections are held in the highest regard, and are supposed to exercise more than ordinary influence upon the decorum and happiness of society, the mind is constantly appalled by the contemplation of assaults, of the most cowardly and dastardly character, committed upon defenceless women by brutes in the form of men.

A reference to the reports of our Metropolitan Police Offices during the last few months, will suffice to show the extent to which this evil is spreading, and at the same time will exhibit the utter insufficiency of the punishment provided for it by the law as it at present exists. Let us quote a few instances. In the month of December last, a man who had for some time been living separately from his wife, accidentally met her in the street. He asked her how she was getting on. She replied "pretty well." He then applied to her an opprobrious epithet, and, without any provocation whatever, struck her as hard as he could, and knocked her down,

injuring her back severely. With the assistance of others she got from him and went home. He followed her there, striking her repeatedly on various parts of the body. On the following morning he again went to her room, seized her by the hair of her head, drew a knife from his pocket, opened it, and attempted to cut her throat. In the endeavour to prevent his doing this the poor woman's fingers were severely cut. The punishment inflicted on this man was a fine of £5, or the alternative of two months' imprisonment without labour. In the same month a tailor was convicted before a magistrate, of having beaten his wife with his fists, and afterwards striking her repeatedly, upon the arms and head, with a bit of iron which had been used for a poker. In this case a similar penalty was imposed. In the month of January a floor-cloth worker, offended with his wife for endeavouring to dissuade him from joining some dissolute companions, gave her a couple of black eyes with his fists, and afterwards beat her severely with the tongs, saying that she had "made him look little in the eyes of his friends." This man was fined £5. Some time previously a street in the Mile-end-road was disturbed in the dead of night by screams of "Murder!" A police constable, on going to the house whence the cries issued, found a man and his wife in one of the rooms. The wife was sitting in a chair, attended by two females; she had a large cut over her left eye, and was bleeding much. Her eyes were blackened, and she appeared to suffer great pain in her stomach. She was taken to the hospital, and remained there for some time. It appeared that her husband had brutally ill-used her, and that, having knocked her down, he had repeatedly jumped upon her body. He, also,

was fined £5. Were it not that the details are too hideous, and too revolting for publication, we might cite many other instances of an infinitely more atrocious character, in which wives have been made the victims of their husbands' brutality, and in which the penalty imposed by the law has been equally inadequate. We have, however, quoted enough to show the prevalence and the enormity of the vice, and to prove the necessity for the adoption of some severer means of coping with it.—*News of the World*.

CAUTION TO GOVERNESSES.—“I, sir, am the daughter of a clergyman. Before I was sixteen I was destitute, and an orphan. I became a governess in a family of distinction. I, too, sinned—I, too, blasted my prospects, such as they were, in life. It is an old tale. I loved, believed a promise, and at seventeen was a mother, unmarried, deserted, and betrayed. I might have married a footman—my seducer offered the choice of any of his. I might have lived in affluence if I would have lived in sin; I did not. I supported myself by my needle, and hid my shame in ‘the solitude of the million-peopled city vast.’ My child—a fair and sinless child of sin—sickened; I nursed it; it died; I buried it, and was penniless. I had materials intrusted to me to work up; I might have pawned them; I did not. Want of food incapacitated me for labour; I was ill; the work was taken from me. I might have stolen my landlady’s sheets and blankets; I did not. I told her I was destitute and starving; she turned me into the street. I found myself at length in a workhouse. Since I left it I have been unable to earn so much as before, and I only live; ‘I walk about a thing alive.’” —*Correspondent of the Times*.

AN ANSWER TO A GOVERNESS.—Some short time back, says a correspondent of a daily paper, a young lady inserted an ad-

vertisement, for the situation of a governess, in the *Times*, to which she received a reply; but it was couched in such terms as to excite the suspicion of the young woman’s friends, with regard to the designs of the writer. Accordingly, the friends of the advertiser determined upon answering the correspondent, and eventually a communication was received by the young lady, appointing the following day, and fixing the appointment at the foot of Nelson’s column! A young woman was thereupon procured to personate the advertiser, and three male friends attended at a distance, to watch the proceedings. As the time appointed drew near, a person approached the column, and seeing the arranged signal in the hands of the young woman, immediately addressed her; but judge of the astonishment of her friends, when, instead of a young man, who might possibly have found an excuse in the impetuous feelings of youth, they observed a hoary, miserable wretch, apparently between sixty and seventy years of age, whose repulsive appearance denoted the possession of almost every kind of vice. A few moments’ conversation sufficed to show that he had mistaken his intended victim; and he accordingly departed, as might be expected, without the slightest indication of his name, address, or occupation. The female returned to her home, but her friends vigilantly watched the attempted betrayer of innocence, to the neighbourhood of Newcastle-street, Strand, and having observed him enter into one of the iniquitous dens not far from there, they contrived to procure a knowledge of the name, residence, and places of resort of the party they were following, and finding that the law would not reach the object of their aversion, they left him until some further occasion should afford an opportunity of exposing him.—*Lloyd’s Newspaper*.

The Latter-day Saints’ Millennium Star.

SATURDAY, APRIL 23, 1853.

CLOSE OF EMIGRATION.—Having closed the emigration of the Saints, for the present season, though of necessity at a date somewhat later than was anticipated, and knowing the intense anxiety of the Saints generally upon this subject, we furnish an abstract statement, for the satisfaction of all who are interested in the gathering of the People of God.

Eight vessels have sailed from this port since the 15th of January last, carrying

2,586 Saints; 23 Saints have emigrated by other vessels, making a total of 2,609; nearly all of whom had their arrangements made, before leaving, to proceed directly through to Great Salt Lake Valley. Of this number, 1,252 have emigrated by their own arrangements, 957 by the £10 companies, and 400 by the Perpetual Emigrating Fund Company. The whole involving an immediate expenditure of about £30,000.

The entire machinery for making the best broad cloth went out under the care of Elder George Halliday. The machinery belongs to the Deseret Manufacturing Company, and is constructed on the most improved principle.

We feel truly thankful to our Heavenly Father, that so many of the faithful Saints have been able and willing to take their departure to go where the voice of the Prophet calls. Our exertions have been sustained by the general co-operation of the Saints, in carrying out, so far, the measures which have been proposed from time to time; and now we have the satisfaction of seeing hundreds gathered, who otherwise would have remained behind. Although this thought certainly affords a degree of satisfaction, yet when we look forward to the coming year, it is with great desire that the energies of the Saints in these lands may not be relaxed for a moment in preparing by all honourable means for their departure another season, and if we mistake not, many circumstances will combine with our counsels to urge out the faithful from this land. Let all the Saints be diligent in this matter, and seek earnestly for the blessing of God upon their efforts, that another year may accomplish far more than the past, for their deliverance; and we will prophecy good for the Israel of God.

PREACH THE GOSPEL TO EVERY CREATURE.—The winter has passed, and the warm weather is upon us. A heavy emigration has taken away many old and experienced members of the Priesthood. We presume that, throughout the country, the Priesthood have made and are making extensive arrangements for publishing the Gospel to their neighbours and fellow-countrymen, especially to those who have not had the privilege of hearing it before. Many have been called to fill the places of those who have emigrated, and to assist in rolling forth the work of God, and doubtless many more will be called. In these callings, ordinations, and appointments, care should be taken that those be chosen whose abilities and circumstances will allow them to attend to their increased duties, and who will be likely to magnify their callings, and bring honour to the work they engage in. With many officers the ensuing summer will be the last they will have the pleasure of spending in this land. To such we say, improve your time, by testifying of the Gospel of Jesus Christ, to the people. When you arrive in Zion you will not feel satisfied if the thought arise in your minds—I might have warned such and such villages or parishes when I was in England, for they were very near my residence there. Do not have this to say to yourselves when you are in the vallies of the mountains. Do all the work you can while you are here, so that you may have rest and peace in Zion.

Let all the Priesthood be actively and judiciously employed in advancing the great purposes of salvation, in building up the Kingdom of God. Let them work while it is called day, for the night cometh when no man can work, and upon those who are slothful and negligent it will come as a thief. Therefore let every one be up and doing.

The knowledge of the Saints has increased since last summer. They have more advanced principles of salvation committed to their care. These will require wise handling; in fact, all the principles of salvation require it; but some principles are more opposite to the traditions and prejudices of the people than other principles are, and more wisdom is required to expound and illustrate principles that oppose the traditions and prejudices of a people, than is required to expound and illustrate other

principles. But he that trusteth in the Lord shall understand, and not be confounded. He that cultivateth the Spirit of the Almighty shall be wise, and shall know what to teach and when to teach it, what to hold back and when to hold it back. Solomon says, that "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." Imprudent handling will make the best and purest and most holy principles appear contemptible and ridiculous. Therefore let the Priesthood be wise and sober in their teachings, so shall they find out the honest, and win them over to an obedience of the truth.

Wrangling and contention are not for the Priesthood to engage in. They should not condescend to argue with a contentious person. They are commissioned to publish the Gospel to all if they will hear, and to gather the honest into the fold of Christ, as well as to instruct the Saints in all things pertaining to their duty and salvation. Let the Elders and Priests preach and testify, when and where they find the opportunity. Let their mouths be always filled with good things concerning the Zion of the Lord, that those who seek righteousness may find the Priesthood have wherewith to impart unto them.

Let the printed word—the Tracts, the *Stars*, and the *Seers*, have free course among the people. Let these works be circulated wherever the people will receive and read them, that they may know and understand what doctrines we teach. There are thousands of good men and women in these lands, probably as large a proportion as can be found among any people under heaven, who are ready to receive the truth and maintain it, if they can only find it out. Let the officers search diligently for such souls, and get them to *think* and *pray* upon the principles of the Gospel. It is the duty and the best policy of every man to seek for truth as for a hidden, precious treasure, and to seek until he find it. Such a spirit should be encouraged wherever it may be found, and the Priesthood and all the Saints should be ever ready to impart to others that intelligence which has established their own feet upon the rock. Let every one be diligent and faithful, and honour his calling, and we shall behold a goodly accession of numbers of honest souls to the Church during the coming season.

GIBRALTAR MISSION.—We have received a letter from Elder Edward Stevenson, dated Gibraltar, March 22nd. Elder Stevenson states that he and Elder Nathan T. Porter arrived there March 7th. They found that no public meetings could be held without consent of the governor. Elder Stevenson wrote to him for permission to hold public worship in a suitable room. The governor directed Elder Stevenson to the colonial secretary for an answer; the colonial secretary questioned him concerning his religion, told him that most of the people belonged to the established church, and if they were drawn away a fuss might be made. Elder Stevenson did not receive a definite answer then, but was requested to call the next day. He called on the secretary two successive days, and finally was directed to the police magistrate for an answer. The police magistrate stated to Elder Stevenson that he would be allowed to stay in Gibraltar; but if caught preaching, or getting up a public meeting, he would be placed under the main guard. Elder Porter, being an American, obtained from the American consul, Mr. Sprague, an order for fifteen days; whether the order would be renewed, the brethren did not know. The police magistrate informed Elder Porter that, if he ventured to preach, he would be put out of the garrison. Elder Stevenson wrote a second time to the governor; the governor handed the note to the police magistrate, and the police magistrate informed Elder Stevenson, that "Mormonism" would not be tolerated in Gibraltar. The brethren had distributed many tracts, talking to the people, who listened attentively, and promised to read the works.

Since writing the foregoing, we have received another letter from Elder Stevenson, dated Gibraltar, April 1st, by which we learn that Elder Porter was obliged to quit the garrison, not being suffered to stay in it after the above date. It seems that the governor and his associates are determined to rival Prussia, in despotism. Well; if those in authority will not allow the Gospel to be preached under their jurisdiction, they must answer for the sins of the people.

We have also received a letter from Elder Nathan T. Porter, dated Southampton, April 8. He left Gibraltar on the 1st inst., and arrived at Southampton on the 6th.

RIGHTS AND WRONGS OF WOMAN.—We give a few extracts in another part of this Number, concerning the treatment of women in this Christian land. The dastardly manner in which many husbands treat their defenceless wives, forms a conspicuous item of home news in all the papers. So prevalent have cases of cruelty to women and children become of late, that many of the people seem to be possessed of a mania for such brutal conduct. It is no extraordinary thing now to hear of a husband's blacking his wife's eyes, knocking her down, kicking her on the stomach, (though far advanced in pregnancy), jumping upon her, or even attempting to strangle her, or cut her throat.

A short time ago, Mr. Fitzroy introduced a bill into parliament, for the better prevention and punishment of aggravated assaults upon women and children. Mr. Fitzroy stated that donkeys, dogs, and cats, received more ample protection from the law than women and children did.

It is high time that something was done for woman; she is treated bad enough in Christian England. We wonder the English women do not rise and assert their "rights," like their American sisters. No reasonable man, knowing the cowardly manner in which many English women are treated, could blame them if they were to agitate the subject of "woman's rights."

But what are a woman's rights? Ah! that's the great question before the nations—that's the grand problem for them to solve. More vital and eternal interests hinge upon it than most people are aware of.

In the first place, all good women (and we do not want to say there are any bad ones) have a right to good husbands; for woman was created expressly to be a helpmate for man—apart from him she is little more than a cipher. When a woman has this right secured to her, all other rights will be easily disposed of. If all the women in a nation were united to good and godly husbands, those women would find all their other rights come along naturally enough.

What, then, should be done with those wives who have bad husbands? They should be released from those bad, brutal husbands, and given to good men. Let no bad men have wives to illtreat! Make the honourable and considerate treatment of woman the first condition of a man's securing a wife, and then you will hold forth one of the most powerful inducements for the reformation of man, that can be imagined. If men ardently desire anything, and that thing is with difficulty obtained, the more choice are they of it when they gain possession. Wives are cheap in England—any man can obtain one; consequently, they are not prized as they should be. When you have made good behaviour an essential condition of a man's obtaining a wife, then punish with severity (what if we say with death?) all departures from chastity, but more especially cases of adultery and whoredom. This will be the way to put an end to all cowardly assaults of savage men upon defenceless women. This will be the way to put an end to adultery, and whoredom, and all lewdness. This is the Lord's remedy, and it is the *only effectual one*. Other enactments may mitigate these evils, but they cannot remove them.

Will this method of procedure sweep away these evils? Look at the territory of Utah, where the principles we advocate reign in the hearts of the people. Are "aggravated assaults upon women and children," by husbands and fathers, known there? Such occurrences do not prevail in that land. Seduction, licentiousness, adultery, whoredom—these do not vegetate in Utah.

"But, stay," says one; "your remedy would necessarily introduce the system of a plurality of wives, and that would be abominably blasphemous!" Ah! if we had but thought, we might have known that, in the remedy we propose, there is too much Bible for ungodly Christendom. It is too much like the practice of Abraham, and Jacob, and Moses, and other righteous and faithful men, whom the Lord holds in everlasting remembrance for their good works. But do not think us your enemy because we tell you the truth. Do not smite the physician for prescribing the only remedy that will meet your desperate disease. If you do, we cannot help it. We have only done our duty—contributed our mite of knowledge for the public good. Every loyal subject ought to be free to state his opinion and experience on weighty matters. You know the disease that is preying on the vitals of the people; we have prescribed a remedy—the only real remedy. Now, O ye statesmen; ye divines; ye wise men; ye philosophers; the "bane and antidote are both before you"—take your choice; but, remember that you must answer for the evils that prevail in the land, that the responsibility upon you is very great, and that eternal consequences hang upon your decision.

SOHAM DISTURBANCES.—On another page will be found a little more intelligence concerning the Soham disturbances. Two cases were investigated before J. Dobede and E. Hicks, Esqrs, at Newmarket, March 15. We publish particulars for the benefit of the public. The conviction of a person who disturbed a religious meeting, in a fine of 1s., and the conviction of one who put the disturber outside the place of worship, in a fine of 5s. 6d., constitute a most unique exposition of English justice—an exposition, the result, doubtless, of the most profound study of Coke and Blackstone. To be sure the money was trifling, but the principle was grand! Newmarket can surely boast of having produced a most magnificent specimen of magisterial acumen, which may constitute an invaluable precedent for less gifted administrations in the law, in similar cases. The Secretary of State must rejoice in this remarkable display of provincial judicature. We shall expect the gratitude of posterity for placing this extraordinary decision on record.

As to the worthy magistrate's argument, that the Latter-day Saints "must be preaching a very bad doctrine to be constantly annoyed in this manner," it is an argument of the kind commonly used against the Latter-day Saints, and is certainly of a peculiarly forcible nature. On the same principle, we may say, Jesus Christ was constantly annoyed, consequently he must have preached a very bad doctrine; the Apostles and early Christians were constantly annoyed, consequently they must have preached a very bad doctrine; the Catholic Church does all she can to constantly annoy the Church of England, consequently the Church of England must be preaching a very bad doctrine; and if said worthy magistrate should fall into popular disfavour (which good men are peculiarly liable to) and be constantly annoyed by the uncivil and immoral, it will no doubt prove a great satisfaction to him to reflect that this treatment is in consequence of the very bad doctrine he has preached at Newmarket or elsewhere.

Judges and magistrates are considered the representatives of justice; they should be careful what principles they enunciate from the bench, for with whatsoever measure they mete it shall be measured to them again from a higher tribunal. Therefore let

them take heed to their ways and their words. The ear that never closes, and the eye that never sleeps, will take cognizance of their doings.

DEPARTURE OF THE "CAMILLUS."—The *Camillus*, Captain Day, cleared on the 6th inst., having a company of 228 Saints on board under the Presidency of Elder Curtis E. Bolton. Elder John Kelly, late President of the Isle of Man Conference, and a company of Manx Saints, were on board. Elder Levi E. Riter was also on board; he returns to the Valley, with our approbation, because of the injury his system has already experienced from the change of country, &c., which he has undergone since leaving his home in the mountains. This is the last emigrating company this season. May God speed all the companies safely to their destination in the valleys of the mountains of Ephraim, that they may swell the numbers of the Saints already there, and be enabled to engage more fully in building up the Kingdom of our God.

William Clayton, late Pastor of the Sheffield and Lincolnshire Conferences, sailed in the *Camillus*, on his way to the Valley.

LIVELY SCENES AT SOHAM.

MAGISTERIAL INCONSISTENCY—A BURLESQUE WEDDING.

(Letter from Elder J. V. Long.)

Askey's Buildings, Chesterton, Cambridgeshire, April 2, 1858.

Dear Brother S. W. Richards,—I feel to improve the present opportunity in writing to you, to give you some more news relative to our condition and prospects.

The spirit of opposition is still controlling the minds of the people in Soham. It is so rife among them that we have been obliged to discontinue all public meetings, at least we deemed it wise for the present. Most of those whom we got fined have gone to prison; one run away; the others have paid. You have no doubt noticed in the paper that the magistrates were as low with the fines as they possibly could be; but when two counter charges came before them, they fined our brethren 5s. 6d. each, and costs, and let some of the mob off with a shilling fine. A fine specimen of *English Justice*.—See the paper I send you to day.

I cannot pretend to tell you a thousandth part of what has gone off there, but I will just name what took place yesterday (all fools day.) A few days ago bills were posted in Soham, notifying the public that a public wedding would take place on the first of April, and also giving general invitation to all the inhabitants. The placards stated that the *Wedding ceremony* would be an imitation of the one passed through by the Latter-day Saints, in Salt Lake.

According to the above announcement,

a large company (say 1,200) of people, assembled yesterday morning in the main street in Soham. They then walked the street in procession, until they arrived opposite Sister H. Peek's, the house where the Elders sleep. Then the performance commenced. Seven young women, dressed in wedding style, made their appearance, sitting on donkies; the donkies having on a sort of cloth or covering made of white calico. The bridegroom came forward dressed in very gaudy style. The females all stood on one side.

The man who acted as priest had on yellow trousers, peculiar hat, &c. They proceeded to go through the ceremony, but were all in confusion, and therefore did not make much out.

Elders Brown and Fowler stood looking on, through the window, very complacently, which seemed to disappoint the mob. The company then went through the remaining part of the town, calling or standing at the house of each of the Saints, and going through the same ridiculous nonsense. Much more might be said, but my heart sickens as I write of the follies of my fellow countrymen.

The above is a specimen of the agricultural districts, and of English civilization. I pray God to deliver me from it, and that speedily.

Yours affectionately,
J. V. LONG.

THE MORMONITES AGAIN.

(From the "Cambridge Independent Press.")

Newmarket, March 15, 1853.

BEFORE J. DOBEDI AND E. HICKS, ESQES.

The room was much crowded to-day, in consequence of the charges and counter-charges respecting the disturbances and assaults committed at the Mormon or Latter-day Saints' Chapel, at Soham. James Sumners and James Souch, labourers, of Soham, were charged by Mr. J. Brown, the preacher, with having, on Sunday week, wilfully broken and destroyed some forms or stools used in the Chapel as seats, to the amount of 15s. damage. William Gimbert Saunders, a Mormonite, deposed that he saw the two prisoners carrying on a series of unbecoming acts and annoyances during the service. Souch turned over and broke several forms, and pulled or knocked out the legs; Sumners took a part in it and created much disturbance by laughing and talking; he also filled his pipe, and kept going up to the candle to light it, and then sat down with his hat on and smoked his pipe. Several other members corroborated the above, and the prisoners were convicted in a fine, costs, &c., amounting to £1 9s., or twenty-one days' imprisonment. Allowed a week to pay.—Joseph Petchy, labourer, of Soham, was charged with having, on Sunday week, aided and assisted his brother William in grossly assaulting William Gimbert Saunders, in the Mormon Chapel, at Soham, by holding him down and painting his face with a mixture of oil, lamp-black, &c., as reported in this paper of last week. The same evidence was given by Mr. Brown as against his brother, and substantiated by other witnesses. The prisoner, who absconded last week, in his defence said that he took no part in the disturbance, which was begun by Saunders first, till he (Saunders) collared his brother. This was contradicted by the complainant, who said he was at the further corner of the room when several came rushing up in a body, and the defendant and his brother seized him and blackened his face as described. The prisoner was allowed a week to pay a fine

of 1s., and £1 9s. costs; and, in default, to be committed for three weeks. William Gimbert Saunders, complainant in the above case, and his father Charles Saunders, both Mormonites, were charged with assaulting William Horslar, labourer of Soham. Horslar said that he went to the Chapel on Sunday last, and was sitting quietly with some others; there was some little talking in some part of the Chapel, but he did not know from whom it was; it was not from him nor those sitting with him. The preacher left off for two or three minutes, and the elder Saunders was standing near the door. He (Saunders) pointed to the door; said Come out; and then ran at complainant, collared him, and pulled him out. John Bailey was there, and never saw any person conduct himself better in a place of worship than the complainant did. He saw the two defendants remove Horslar from his seat. Mr. John Brown, the preacher, saw the complainant engaged with others in laughing and shouting and making great disturbance, so that he was obliged to stop the service. Complainant appeared to be holding a conversation with some others who were sitting on the opposite side of the building, and kept calling out, Clear the way, clear the way. He, witness, directed the defendants to quiet him or put him out. Mr. Long, another preacher, confirmed this statement, and said that William Saunders merely went to the assistance of his father. Defendants were convicted in a fine and costs of £1 each, or three weeks' imprisonment: a week allowed. The Magistrate, Mr. Dobede, said that they must be preaching a very bad doctrine to be constantly annoyed in this manner. Mr. Charles Saunders said that there was a party, some of the leading persons in Soham, who incited the rabble to molest the Mormons, and gave them money to make disturbances, and paid their fines when convicted for it.

AMBITION often plays-the wrestler's trick of raising a man up merely to fling him down.

CHRISTIAN CIVILIZATION.

The Toronto *Watchman* of the 30th ultimo, (Dec.) contains an earnest appeal from the Indians of the Rice Lake to the Whites, begging them to stay the plague of intemperance which has been communicated by them to the children of the forest. Some passages in the appeal are exceedingly eloquent and touching. It says:—"The five villages, Alnwick, Rice-lake, Mudlake, Schoogog, and Credit, are all that is left of the Mississagau tribe of Indians. Save us! oh, white brothers.

"Long ago you came to us and asked us for a place to build your wigwam; we gave you a country; say, was it not worth giving? We now ask you for a deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our homes, and we do fight this invader of our purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing—a victor to the west!

"My white brothers, could the souls of the dead Chippewas and Mohawks, killed

by Fire-water, come from the land of Shade, and camp by the door of the whiskey Trader, from the City of Rock, to the head waters of the Big Lake, town and village would be crowded by the Pale Outcast—Red no more, scorched pale by the blue flame! Warriors no more, the Totems of their Fathers lost; Hopeless! The track of a canoe cannot be seen upon the waters, nor the trail of an eagle in the clouds; so dies the poor drunken Indian! His canoe shoots down the stream, struck by the poison the White man brought, his spirit flies into a dark cloud!—he is gone, Who cares? In a few winters so will our race pass away? Scattered, weak, dumb, hopeless; who cares?

"Give us back our woods and the deer! Give us back our bark wigwams and our Fathers' virtue!

"Save us, our White Brothers, Save us! A dying race implores you! Put out the Blue Flame that is consuming us! Ye can!"—*Western (U. S.) Bugle*.

[So much for the march of Christian civilization.—ED.]

VARIETIES.

It is extremely probable that whatever conducts the electricity of the body from it, will occasion direct debility. With this view I have long been in the habit of causing females who used steel supports in their stays, to lay them aside altogether.—*Professor Knotz*.

TWO HUNDRED FAMILIES PAUPERISED, AND THROWN ON ST. PANCRAS PARISH.—On Wednesday a most extraordinary scene of destitution and distress occurred at St. Pancras workhouse, nearly two hundred families demanding admission. It appears that some of the large linendrapery firms in Tottenham-court-road have prevailed on the self-elected paving board of the south-western district to carry out the powers of their act of parliament, and cause the removal of all the stalls which have for the last quarter of a century occupied the western side of Tottenham-court-road. The requisite notice to the stall keepers having expired, they were removed on Monday, and thus this large number of persons have become pauperised.—*News of the World* of April 3.

GOOD MORNING.

(Selected.)

"Oh, I am so happy!" a little girl said,
As she sprang, like a lark, from a low trundlebed,
"Tis morning—bright morning! Good morning, papa!
Oh give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet 'Good morn'ing to Mary';
The sun is peeping straight into my eyes—
Good morning to you Mr. Sun, for you rise
Early to wake my birdie and me,
And make us happy as happy can be."